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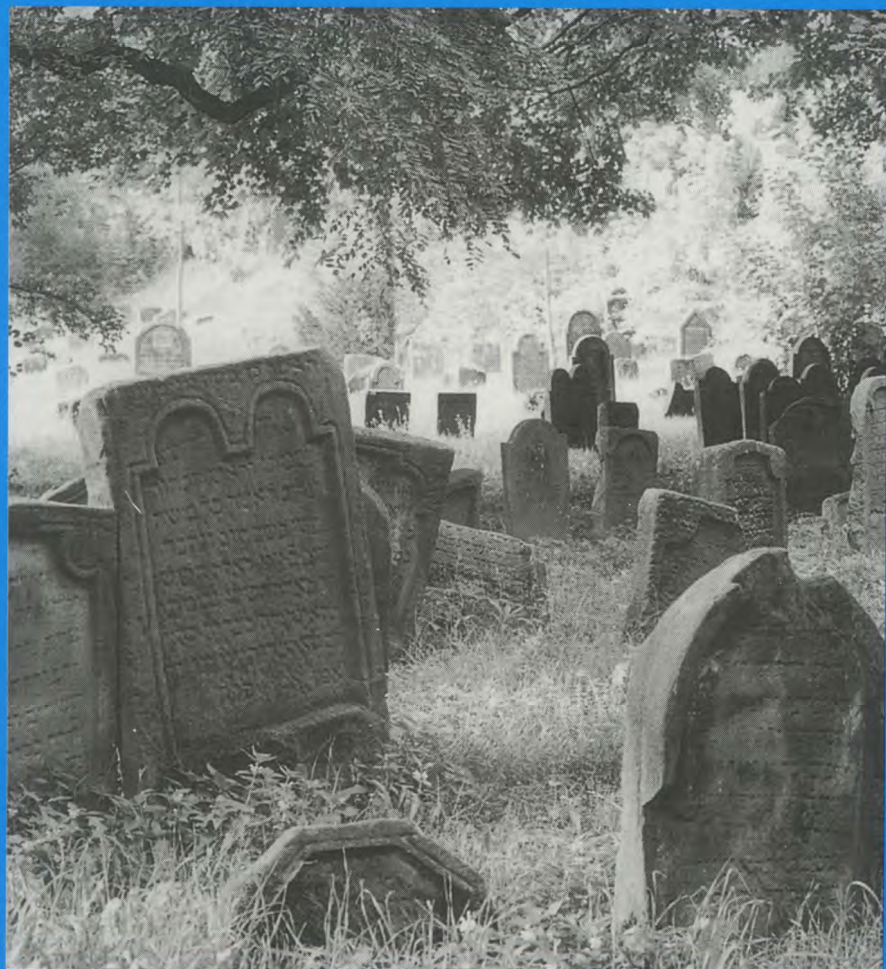
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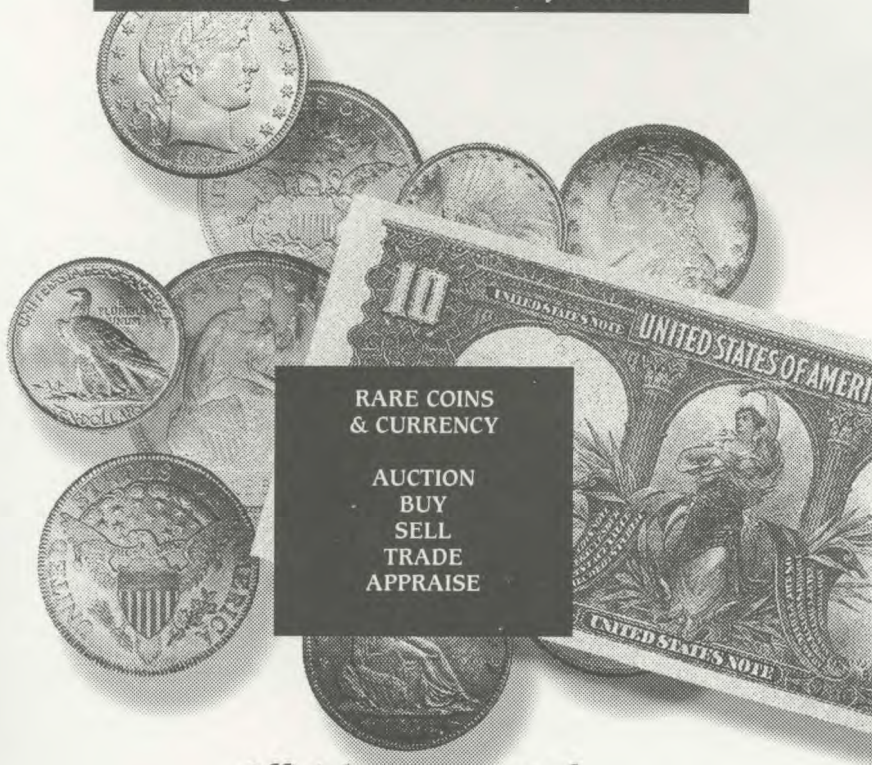
No. 6

November-December 2002



THE OLD JEWISH CEMETERY OF WORMS

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EDWARD SCHUMAN, Editor

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

Annual Membership fees:

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The President's Message

by Mel Wacks



Thirty four years later, three of the original founders of AINA are still active in our organization – Ed Schuman, our editor, Julius Turoff our Secretary, and myself. Us old timers plus a new generation on the board gives our organization continuity.

Continuity has always been important in Jewish numismatics. Ancient Judean coins issued from the Maccabees through Bar Kochba used ancient Hebrew inscriptions in spite of the fact that modern Hebrew was used in everyday affairs. When the Tyrians abandoned production (c. 18 BCE) of their popular silver shekel coins, the Jews continued to manufacture them in Jerusalem, since these were the only coins acceptable for payment of the annual Temple Tax. Over 60 years after the Temple had been destroyed by the Romans at the end of the First Jewish Revolt (70 CE), the large silver coins of Bar Kochba (132 -135 CE) pictured the Holy of Holies as his promise to rebuild the Temple. And when the reborn Jewish nation issued its first coins in 1948, in order to show the continuity between modern Israel and ancient Judaea, they revived 2000 year old coin emblems – grapes, lyre, palm tree, pomegranates.

When my father gave me a pouch of old coins when I was 10, it inspired me to continue his hobby ... bringing me a lifetime of enjoyment. Similarly, AINA's activities, especially the publication of The Shekel, allows us to pass on the stories, history and people associated with Israel and the Diaspora to future generations. I ask our members to forge additional links in this continuous chain from ancient to modern times by passing along your wonderful hobby to children, grandchildren, friends, etc. by giving them gifts of coins and maybe even (pardon the plug) membership in AINA.

I join with all of our board members and editor in wishing you Happy Holidays.

A handwritten signature in cursive script, appearing to read 'Mel'.

The Editor's Page

by Edward Schuman



First of all we are happy to say we have managed to run the operations of A.I.N.A. in the black during the past year despite the poor economic conditions. We operate a very tight ship thanks to our treasurer who watches A.I.N.A.'s money better than our own.

It is this time of the year when she becomes over burdened with the work of mailing out the annual dues notices. We ask when you receive this notice that you please send your dues in promptly so as to save our organization the added work and postal expenses to mail reminder notices. Our organization operates on a very tight budget and whatever funds that can be saved are important. If you can add a small contribution to the postal fund, the publication fund or others as listed on the flap of the dues notices it will be greatly appreciated. A.I.N.A. is a not-for-profit organization and contributions are tax exempt. Those who have recently joined our organization received a 2003 paid membership.

The second in a series of annual membership medals depicting an ancient Jewish coin have been ordered and will be included to all members with the January-February issue. The first medal was an instant success and there is no reason to believe that the new medal will not be the same. The ten year index covering Shekel articles published from 1992 through 2002 will be prepared upon the completion of this issue.

We regret to inform our readers of a further delay in the delivery of the Israel's Anniversary Coin. All Israeli coins are issued by the Bank of Israel who have the sole authority in this matter. The Israel Government Coins and Medals Corp. have the sole distribution rights for these commemorative coins, which repose in the vault of the Bank of Israel. Because of concerns over the conditions there, the necessary legislation to release the coins has not been forthcoming. Please be patient.

We wish all a joyous holiday season.

A handwritten signature in dark ink, appearing to be 'Ed' with a stylized flourish.

THE CITY OF WORMS

Documentary evidence points to the settlement of Jews in Worms at the end of the tenth century. The community grew during the 11th century, and a synagogue was inaugurated in 1034. In 1076-77 there was already a Jewish cemetery, which has been preserved and is the oldest in Europe. At the end of the 11th century the role of Jewish merchants in Worms was of such importance that they are mentioned by King Henry IV in a privilege document of 1074 before "the other inhabitants of Worms." Around 1090 the Jews of Worms were granted freedom to travel without restriction throughout the kingdom and to engage in commerce without paying customs duties. They were authorized to function as moneychangers, and could hire Christian workmen, wet-nurses, and maidservants. The Jews were granted the right to own movable and real property. It was forbidden to convert their children forcibly to Christianity, and a Jew who converted lost his share in his father's property. In lawsuits between Jews and Christians, each litigant was to be judged according to his own legal code; Jewish as well as Christian witnesses were necessary before judgment could be passed against a Jew. Lawsuits between Jews would be judged according to Jewish law. The Jews were subject to the king's jurisdiction only. They were given extensive autonomy and could choose their own leadership, subject only to certification by the king.

This flourishing period was interrupted by the persecutions of the First Crusade that took place in May 1096. The crusaders, drawn from the simple townsfolk and the peasants of the surrounding villages, attacked the Jews in Worms. Some of them were killed in their homes or took their own lives, while others found refuge in the palace of the bishop until they were overwhelmed and massacred or chose to kill their children and then themselves. The number of martyrs reached 800. Only a few saved themselves by accepting baptism, but in the following year Henry IV allowed them to return to Judaism.

After a short while a new community was established in Worms, and in 1112 Emperor Henry V renewed the customs exemption which his father had granted to the Jews of the city. In the meantime, Jewish economic activity there had taken a new direction: commerce was replaced by moneylending. At the time of the Second Crusade in 1146, the Jews of Worms fled to fortresses in the surrounding region until the danger had passed. Subsequently the community grew in numbers. The synagogue was renovated and a women's gallery was added, a new mikveh was constructed and the cemetery was enlarged.

During the siege of Worms, in 1201, the Jews took part in its defense. Their obligation to military service later was exchanged for a payment toward the fortification of the city. A regular tax which the Jews paid to the city is first mentioned in 1265. During the 13th and 14th centuries the kings transferred to the city an ever greater portion of the taxes paid by the Jews, and the municipal authority over the Jews thus became more extensive. Finally, in January 1348, Charles IV waived all the royal rights over the Jews of Worms in favor of the city. The community was led by 12 elected parnasim. The bishop of Worms appointed one of them "Bishop of the Jews" for life. The last "Bishop of the Jews" died in 1792.

On Second Adar 10, 5109 (1349), at the time of the Black Death, anti-Jewish violence broke out in Worms. Some Jews managed to escape to other localities in the Palatinate. All the other members of the community set fire to themselves in their homes or were massacred by rioters. The property of the Jews was confiscated by the town, but the latter was also compelled to pay assignments which the king had granted to several of his creditors on account of the tax which was due to him. The local authorities therefore considered it advantageous to authorize the settlement of the Jews in the city once more (1353-55).

Ten years after Worms had been set on fire by the French, in 1689, the community of Worms was again reconstituted. During the 18th and 19th centuries Worms no longer ranked among the important communities of Germany, even though it was still renowned and remained attached to its ancient customs. During the 19th century there were about 800 Jews living in the city. They were granted civic rights along with the Jews of Hesse, and in 1848 a Jew was elected mayor of Worms.

On the eve of the rise of the Nazis to power, in 1933, there were 1,016 Jews living in Worms. Many Jews emigrated following the boycott of Jewish goods and other forms of harassment. A concentration camp was set up in the vicinity of the city. Nazi persecution stimulated communal activity in the sphere of Jewish adult education, and after the expulsion of Jewish children from the public school a Jewish school was founded in Worms in 1936. The ancient synagogue and the bet midrash of Rashi were destroyed on Kristallnacht, Nov. 9-10, 1938, but the cemetery was saved from destruction by Dr. Ilert, a benevolent non-Jew.

During World War II in 1941-42 the remaining Jews in Worms were deported to concentration camps and few survived. After the end of the war some Jews again settled in Worms, but the community was not reorganized. The German authorities rebuilt the synagogue and the bet midrash from their ruins (1961), and preserved the ancient cemetery.

In 1286, when a great number of Jews wish to emigrate to Palestine Rabbi Meir was taken prisoner. The emperor ordered this imprisonment because he hoped that imprisoning such a respected and prominent Rabbi would prevent the Jews from emigrating. He did not wish to lose a very reliable source of income. Rabbi Meir died in 1293 in prison. After his death the Jews were of course interested in burying their Rabbi properly. But his body was not released. The authorities tried to blackmail the Jews into paying for the corpse.

It was not until 14 years later that the Jews were able to pay the high ransom. Alexander ben Salomon Wimpfen, a rich merchant, was prepared to give everything he owned so that Rabbi Meir's mortal remains could be freed. He only made one condition: he wanted to be buried next to Rabbi Meir. A short time later he died. As you can see from the pair of tombstones his request was honored. Since the year 1307 the two of them have rested side by side and no day passes without visitors coming to their graves. The pebbles and slips of paper lying on the tombstones have the following meaning: A visitor will pick up a stone from the ground and put it onto the tombstone. This custom is believed to go back to the times when the Jewish people, burying their dead in the desert, wanted to protect the corpses from being disinterred by wild animals. So they heaped up stones on the graves. Nowadays these little stones are signs of reverence. The slips of paper have a similar significance. Visitors write personal requests and wishes on them. This is a custom you can also observe at the Wailing Wall in Jerusalem, where people put prayers on small slips of paper into the chinks of the wall. Whoever leaves a petition at the tomb of Rabbi Meir hopes that the esteemed Rabbi will intercede in heaven and the request will be granted.



The numismatic illustration is of a 50 pfennig notgeld banknote of the city of Worms. These notes were issued during and immediately after World War I as an emergency means to conduct normal trade. The shortage of hard currency as an aftermath of the war caused cities and states, large and small companies, restaurants etc. to issue these notes. The vast majority are of German and Austrian origin. Earlier issues are of normal denominations, but the later ones had denominations in the millions and billions. Today they have only a nominal value as a collector's item.



S. JARMULONSKY

In the 1870's. Sender Jarmulonsky established himself as a "Passage and Exchange Office" where immigrants could purchase steamship tickets for or send money back to their relatives in the "old country." Being meticulous in his work and above all honest, S. Jarmulonsky prospered over time as did his clients. He explained in simple language what he could do for his mainly Jewish cliental and was able to eventually turn the passage and exchange office into a bank.

In 1912, S. Jarmulonsky 's Bank moved into a new building at the corner of Canal and Ludlow Streets where it rivaled the Jewish Daily Forward building for the distinction of being the tallest structure in the neighborhood. He was one of the "Jewish" banks on the lower east side of New York catering to immigrant workers.

As the reputation of the bank grew the bank was able to act as the correspondent bank for such illustrious bankers as the Rothschild Brothers and the Anglo-Palestine Company bank in Erez Israel. The pictured draft is payable to Naftola Yigdoll for twenty pounds, eight shillings and two pence and was sent to the Jaffa office of the Anglo Palestine Company on October 12th, 1912.

Within weeks of the outbreak of World War I, depositors began removing their money from the bank. Despite the pleas of the bank that the money was safe the banker's word fell of deaf ears. Clamoring for the return of their money the bank was forced to close its doors. Ultimately, with the assistance of state regulators and the cooperation of other banks that covered for their colleagues, depositors received back much of their money. But for Sender Jarmulonsky it came too late. The bank whose main cliental were the immigrant poor Jewish people was no more.



Constantinople's Jewish History

Constantinople, former capital of the Byzantine and Ottoman empires is now Istanbul, Turkey. Under the Byzantine empire Jews were settled in various areas of Constantinople. In the fourth and fifth centuries they lived in the Chalkoprateia (copper market), where there was a synagogue as early as 318 (converted into a church in 422). From the tenth century to about 1060 they lived on the south shore of the Golden Horn. In the late 11th century they were transferred by the authorities to the suburb of Galata-Pera, the affluence of which was noted by Benjamin of Tudela in the mid-12th century. In 1203 the Jewish quarter burned down. There were Jewish workers in copper, finishers of woven material, dyers, silk weavers, and makers of silk garments. Jewish physicians served various emperors despite church opposition to consulting them.

Throughout the Byzantine period the Jews in Constantinople had close contacts with Christians. Under Leo III in 721–722, Jews were forced either to leave the city or to accept baptism. But this ruling apparently did not bring the community to an end. In about 874 Shephatiah b. Amittai of Oria, Italy, according to a legendary report in the Ahima'az Chronicle, went to Constantinople to plead with the emperor Basil I to end the persecutions of Jews in Italy. Jews were among those banished from the city because they supported the princesses Zoe and Theodora against the emperor Michael V in 1042. Many were killed in a riot against Venetian and other Western merchants during the reign of Alexius II (1180–83). In 1204 the Latin Crusaders captured Constantinople and established the capital of the Latin Empire (1204–61) in Galata. The conflict of the great Christian powers awoke messianic expectations among the Jews of the city during the First Crusade.

In the Byzantine period the Jewish community was administered by a council of elders and by archipherecites (heads of the academies). Benjamin of Tudela reports that five wealthy rabbis led the community. The council of elders dealt with administrative, fiscal, and cultural-religious matters, and relations with Christians. From 1275 to 1453 the Venetian and Genoese Jews lived in Constantinople under the legal jurisdiction of their respective governments. From 1280 to 1325 the Venetian Jews lived together with the Byzantine Jews, but from 1325 to 1453 they lived in the Venetian quarter on the Golden Horn. The Genoese Jews lived in the Genoese quarter of Galata from 1275 to 1453. The Jewish quarter of Constantinople existed from about 1280 to 1453 in Vlanga, on the

southern coast of the Golden Horn on the Sea of Marmara. The quarter was burned by the Turks in 1453.

The fall of Constantinople appeared to Jews to herald the Redemption and the Targum for Lamentations 4:21 was held to prophesy the downfall of the "guilty city"; some predicted that redemption would occur in the same year, 1453. Spanish and Portuguese Jews arrived in the town as a result of the massive expulsions of 1492 and 1497 (their numbers have been estimated at about 40,000). Among the refugees who came to the capital were eminent Torah scholars and rabbis who established famous yeshivot in addition to the existing yeshivah of the Romaniots. They thus raised the spiritual and cultural level of the local Jews. The Ottoman sultans greatly appreciated the contribution of the Jews in commerce, crafts, medicine, and the manufacture of firearms.

Of the physicians, it is worth noting the members of the Hamon family, Joseph and his son Moses of Granada (who served the sultans Bayazid II, Selim I, and Suleiman I, the Magnificent) as well as the grandson and great grandson, Joseph and Isaac Hamon. There were also prominent Jewish capitalists and bankers who held central positions in the financial areas of the empire—treasury and lease of taxes—and positions of a political nature. Their influence in the court was beneficial to the Jewish communities of Constantinople and other towns.

During the third quarter of the 16th century, the Mendes family played an important role in the life of the city. This Marrano family from Portugal owned a bank in Lisbon with a branch in Antwerp. After the death of Francesco Mendes, the head of the bank, his widow Gracia (Nasi) left Lisbon with her young daughter Reyna and her nephew for Antwerp and from there continued to Venice and Turkey. In Constantinople they openly returned to Judaism (1552) and Joao Micas, her nephew now called himself Joseph Nasi. A short while later, he married Reyna, the daughter of Gracia. A famous portrait medal of Gracia is illustrated.



There were now ample opportunities available to the Nasi family for financial and commercial activities in the town. Their affairs were not limited to giving credit but also included commercial negotiations with various European countries and competition with the Venetian merchants for the Levantine trade. The friendship of Joseph Nasi with the sultan Suleiman the Magnificent and his son Selim II won him an influence in state affairs which he exploited not only for his own benefit but also for the Jews in general. He made generous donations to the yeshivot of the capital, while at the same time the Mendes family established a large and renowned yeshivah, supporting its students and its head R. Joseph ibn Lev. This yeshivah was named Yeshivat ha-Gevirah after Dona Gracia Mendes. Through its extensive influence the Nasi family obtained a concession from the sultan to rebuild the town of Tiberias, which lay in ruins. The family assisted in its reconstruction and gave financial support to the yeshivah of Tiberias, which had been reestablished by the hakhamim of Safed who had come down to the town.

The 16th century was thus a flourishing period for the community, and Constantinople became one of the most important Jewish centers of the world. During the reign of the sultan Murad III (1574–95), however, the Jewish community was shaken by a decree ordering the killing of Jews, which resulted from the appearance of men and women in the streets in rich clothing and jewels. As a result of the intervention of the physician R. Solomon Ashkenazi at the court, the decree was mitigated, but Jews were forbidden to wear such apparel. Subsequently, the rabbis and the community leaders reached an agreement that "the women and the girls shall not go out in grandiose apparel, golden jewelry, and precious stones."

The economic and cultural decline of the Jewish community began during the 17th century, together with the general decline of the Ottoman Empire. The community was gradually weakened and lost its importance to the point that a man with sufficient firmness and status to act as interceder at the court of the sultan could not be found. The great fires which devastated a number of quarters during the 17th century brought about changes in the structure of the kehalim. The ancient organization according to origin, synagogue, etc., fell into disintegration and many Jews joined synagogues near their new places of residence.

Following the massacres of 1648–49 in Poland, the Cossacks, Tatars, and Ukrainians took many Jews into captivity and sold them in Constantinople. The Jews competed with one another in observing the precept of redeeming captives. Together with the communities of Salonika, Venice, Rome, Amsterdam, and Hamburg, they thus succeeded in saving tens of thousands of Jews. The community sent a special emissary to Italy

and Holland in order to raise funds for the redemption of captives.

R. Nathan Hannover, the author of *Yeven Mezulah*, who was an eyewitness to the events in Podolia and Volhynia and escaped through Western Europe, writes: *"There was among them [the Jews] a hazzan and his name was R. Hirsch. When the Tatars came, he began to lament and to intone the El Male Rahamim [prayer for the departed] in a loud voice over the deaths of our brothers of the House of Israel; all the assembled broke into a great weeping and they aroused the mercy of their captors who comforted them with kind words and said to them: 'Be not concerned, you will not lack food nor drink. Tomorrow we shall bring you to your brothers in Constantinople and they will redeem you.'"*

In this fashion the Tatars dealt with our brothers of the House of Israel in Constantinople who redeemed them together with the other captives from Poland—about 20,000 souls—and they spent much money on them.

During the 17th and 18th centuries several fires devastated the Jewish quarters. The greatest of these was in 1740 after which the Jews were not allowed to rebuild their quarter. During this period orders concerning apparel were again issued, which included detailed instructions on appearance in more modest clothes and shoes. It was forbidden for Jews to go out into the street in silk clothing and they were to wear an anomalous hat which was pointed at the top and wide at its base, in sharp contrast to the turban of greenish-lemon color which was worn by the Muslims.

As in many other communities, the "treasurers for Erez Israel," or the "officials for Erez Israel," were active during this period. They collected various contributions for the inhabitants of Erez Israel and transferred them through special emissaries. Constantinople was one of the most important centers for funds because its hakhamim were spiritually close to those of the Holy Land. The funds destined for Erez Israel from Eastern Europe also passed through the capital and it was there that the letters and recommendations of the emissaries and their missions were verified.

In 1727 the Jews of Constantinople undertook the payment of the debts owed by the Jews of Jerusalem. The community imposed a payment of one para per week per person in favor of Jerusalem on all the communities of the Ottoman Empire and later on the oriental countries in general and Italy. This tax was called the "para donation" or the "para obligation." Constantinople also served as a center for the other holy cities of Erez Israel—Hebron, Tiberias, and Safed. On some occasions there were also indirect taxes, for example, a tax imposed on the capital in 1763, which consisted of "half a lavan on every metro (measure of volume) of wine and beer" in order to save Hebron from its debts. There were special societies, whose members contributed regularly to charities for Erez Israel,

the first having been founded during the last third of the 16th century for the benefit of the yeshivah of Tiberias. There were also societies which served the same purpose in both the Sephardi and Romaniot kehalim, in addition to the generous contributions of the wealthy Nasi family.

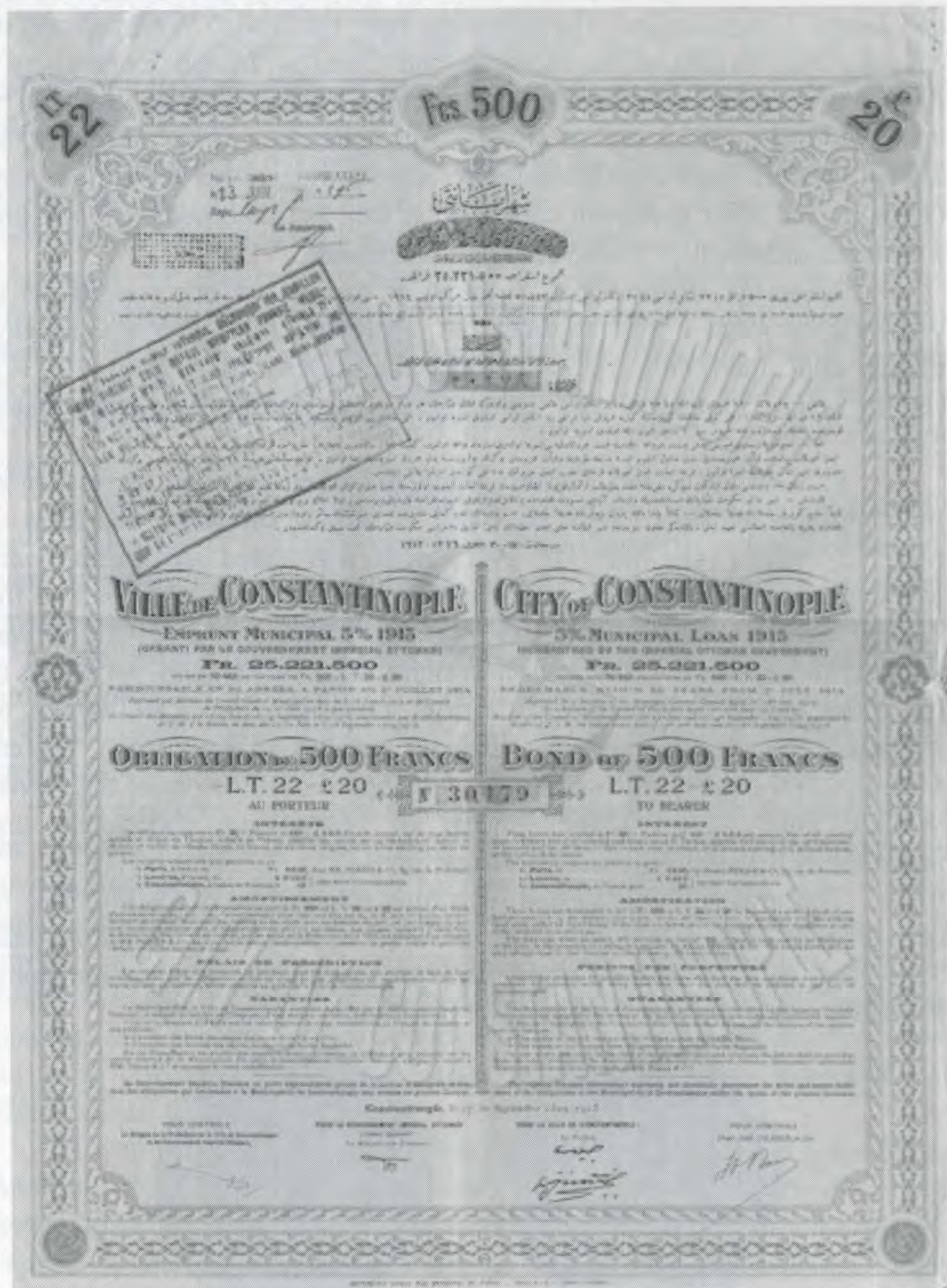
During the first half of the 19th century powerful Jews from distinguished families were prominent. Isaiah Adjiman, Bekhor Isaac Carmona, and Ezekiel Gabbai were the allies of the Janissaries, for whom they acted as bankers and moneylenders. They also held positions of leadership in the community. Later, influence was wielded by Abraham de Camondo, the representative of a respected family of scholars and wealthy merchants. He was also influential in ruling circles and founded a modern school in the capital, guaranteeing one half of its expenses. Sultan Mahmud II (1808–39) conscripted a unit of 30 Jewish soldiers from Hasky and 30 from Balat into the army which set out to suppress the revolt in Morea (the Peloponnesus). In 1836 or the beginning of 1837 the office of hakham bashi (chief rabbi) was instituted and R. Abraham ha-Levi was its first incumbent. During the reign of the sultan Abdu-l-Mejid I (1839–1861) the authorities allowed the admission of Jews into the military school of medicine and the poll tax was abolished (1853). The era became known as the tanzimat period (after the name of the sultan's progressive legislation). As a result of the publication of the khatt-i humayun ("sultanic decree," 1856), the secular leadership began to gain strength at the expense of the religious leadership in various communities, including that of the Jews. During the reign of this sultan (1861–76) an order by the name of hakham-khane nizam namesi ("Organizational Regulations of the Rabbinate") was issued (1864). It defined the administration of the town's kehillot, which was to consist of 12 notables and, among them, four chief rabbis. A year later, in 1865, a law was passed which defined the institutions of the community. It was to be headed by the hakham bashi, a secular council, and a religious council.

The first council included most of the Jewish officials of the government administration, while the second included rabbis. Both were elected for three years. In every quarter there was a local rabbi who headed the synagogue committee, as well as a kakhya whose duty it was to report births, deaths, and the like to the authorities. There were also three battei din which dealt only with matrimonial matters. All other affairs were brought before the secular tribunals of the state.

The national and secular nature of the Turkish state, which was created by Kemal Ataturk, severely affected the position of the Jews. The laws giving religious autonomy to the Jewish community were allowed to lapse and the millet system was abolished. Matters such as personal status

(e.g., marriage) were under civil jurisdiction. The community lost the right to levy its own taxes, causing communal institutions to depend for support on voluntary contributions. The measures of secularization affected not only the Jews but, in general, all non-Muslims.

A 5% Municipal Bond of the City of Constantinople issued in 1915 serves as the numismatic illustration.



Appreciation Token of the Jewish Welfare Fund of Chicago

by Marc A. Randolph, Esq.

In 1935, as a result of the continuing deterioration of the condition of European Jewry, the Jewish community of Chicago conducted its first organized fund-raising campaign to benefit the endangered European Jews and Jewish Communities. The following year, the Jewish Welfare Fund of Chicago was organized to serve as the Chicago Jewish Community's conduit for relief and rescue operations for Jews in Europe, funding of local Jewish Education and to combat anti-Semitism. Funds raised by the Jewish Welfare Fund were allocated to relief programs for Jews in Poland, Germany and other European countries, as well as for activities in Palestine and the resettlement of Jewish refugees worldwide.

The Jewish Welfare Fund's purposes were succinctly spelled out in their original motto, "For the relief and rehabilitation of Jews in Germany, Poland and other lands. . . For Settlement of Jews in Palestine. . . For Jewish Civic, Protective and Educational Organizations in the United States."

In 1946 the Jewish Welfare Fund embarked upon by far its largest fund raising campaign. Prior to 1946, its largest campaign had been to raise \$2 million. On May 16, 1946, what was called an Extraordinary Meeting of the Jewish Community of Chicago was held on behalf of the United Jewish Appeal. At the Extraordinary Meeting, a resolution was adopted requesting that the Jewish Welfare Fund of Chicago, on behalf of the entire Jewish Community of Chicago, raise the sum of \$9,000,000 as Chicago's contribution to the United Jewish Appeal's then current \$100,000,000 nation-wide campaign. The board of directors of the Jewish Welfare Fund accepted the request of the Jewish community and immediately began raising the necessary funds.

The Jewish Welfare Fund set a fund raising goal of \$9,750,000; of such amount, \$9,000,000 was to be allocated to the United Jewish Appeal, \$250,000 was to be used to cover fund raising expenses, and the remaining \$500,000 was to be allocated to other beneficiary organizations.



The token pictured was given to the major contributors to the Jewish Welfare Fund's campaign. The token is 35 mm and was cast in copper. The Obverse has a raised allegorical figure of Lady Liberty, robed and holding a torch in her right hand and a book in her left. Inscribed next to the figure are the words "FOR SERVICE TO HUMANITY." The reverse is inscribed "IN APPRECIATION / JEWISH WELFARE FUND OF CHICAGO CAMPAIGN FOR \$9,750,000".

By September of 1946, \$3,000,000 had been pledged to this campaign. By December of 1946, pledges of more than \$7,000,000 had been received.

In addition to the funds forwarded to the United Jewish Appeal, the Jewish Welfare Fund allocated a portion of the proceeds of its 1946 campaign to the following organizations: *American Friends of the Hebrew University in Palestine*, *American Fund for Palestinian Institutions*, *Hebrew Sheltering & Immigrant Aid Society*, *Jewish Labor Committee - Refugee Relief Fund*, *Jewish Telegraph Agency*, *National Jewish Welfare Board*, *Graduate Faculty of Political & Social Science (aka University in Exile)*, *Vaad Hahatzala*, *Council of Jewish Federations and Welfare Funds*.

In 1948, the fund raising efforts of the Jewish Welfare Fund and The Jewish Charities of Chicago (later to become Chicago's Jewish Federation) were merged into a joint campaign which was known as the Combined Jewish Appeal. This combined campaign became the Jewish community of Chicago's primary means of philanthropic support for the newly established State of Israel. Despite this combined campaign, the Jewish Charities had to conduct year end deficit drives to pay for the costs of all of the services provided.

As a result of more and more agencies coming under the umbrella of the Jewish Charities of Chicago, the separate campaigns of the Combined Jewish Appeal and the Jewish Charities were replaced by a single annual campaign conducted by the Jewish United Fund starting in 1968. The Jewish United Fund was very successful in raising large sums of money at a lower cost than the separate campaigns had raised. As a result, the Jewish Charities of Chicago and the Jewish Welfare Fund merged in 1974. The surviving organization was known as The Jewish Federation of Metropolitan Chicago.

I would like to give special thanks to the Jacob Marcus Center of the American Jewish Archives, Cincinnati Campus, Hebrew Union College Jewish Institute of Religion for providing access to the Solomon Goldman Papers, in which detailed records of the Jewish Welfare Fund of Chicago during the early to mid-1940s are kept.

The Capernaum IV Century Synagogue

One of the holy sites which is of major significance for Jews and Christians is Kefar Nahum or Capernaum. The Kefar Nahum synagogue was built in the 2nd century. It was destroyed by the Romans less than 100 years later, only to be rebuilt in all of its ornamental Jewish splendor. For Christians, the Capernaum synagogue symbolizes the cradle of their faith. On this spot, among the simple fishermen along the shores of Lake Tiberias, Jesus chose to live and to teach. This was the starting point of Jesus's travels. In this synagogue, Jesus the Jew would deliver many sermons.

The remnants of the Kefar Nahum synagogue, including such items as the Menorah, the Shofar, the Star of David and the seven species, were discovered in the synagogue at the beginning of the last century. At the Capernaum excavations, coins, remnants of pottery and glass, writings in Greek and Aramaic and a human skeleton, were dug out. The Jewish symbols, hewn in stone, have been well preserved and some of them have been included in an impressive memorial coin issued in 1985.



The following information comes from the Franciscan web site by Fr. Stanislaw Lofredda.

"The monumental synagogue covering an impressive area was built in the physical center of the town and was delimited on the four sides by streets. In striking contrast to the private houses of black basalt stones, the synagogue was built almost entirely with white limestone blocks brought from quarries several miles away, the heaviest reaching almost four tons. The decorative elements (lintels, cornices, capitals etc.) leave the visitors spellbound.

According to Robinson, "for expense, and labor and ornament, the edifice surpasses any thing we have yet seen in Palestine". The synagogue is indeed "one of the most satisfying places to visit in all Palestine" (Albright). The restoration of the synagogue, initiated by Fr. Orfali in 1922-1925 and continued by Fr. Corbo since 1969, provides an idea of the original splendor of the monument. In 1984 all the architectural elements have been gathered according to typological and functional criteria and they were carefully catalogued by Fr. E. Alliata. This preliminary work will provide more solid ground for an ideal reconstruction of the complex. For the time being, we offer the hypothetical reconstruction suggested by Watzinger.

The synagogue is made up of four units, namely the prayer hall, the eastern courtyard, the southern porch, and a side-room near the outer NW corner of the prayer hall. The prayer hall, with the facade facing South toward Jerusalem, is rectangular in ground plan, the inner sides measuring 23 metres from N to S, and 17.28 metres from E to W. A U-shaped stylobate divides the spacious central nave from the E, W and N aisles. Two rows of stone benches were set along the peripheral walls of the E and W aisles. Strangely enough, the N aisle did not have benches. The inner walls of the prayer hall were decorated with painted plaster and stuccoes.

The focal point of the prayer hall was in the Jerusalem-oriented wall of the central nave; prayers were said facing the three openings of the facade. The scrolls of the Law to be read during the religious gatherings were permanently kept on this S side of the central nave. However, two stages can be detected. In the original stage, dating back to the construction of the synagogue, two *bimahs* were built on both sides of the central entrance. Only their square foundations are preserved. Similar *bimahs* have been found in other synagogues, namely in Sardis, Nabratein, Beth Shearim and Gush Alav. In a second stage, a more sophisticated *bimah* was built in the same place, covering the whole width of the central nave.

The interpretation of the side-room near the NW corner of the prayer hall is controversial. The subsidiary chamber, built entirely with basalt stone blocks, belongs to the original stage of the white synagogue. It is entered only from the prayer hall through a doorway still while along the outer walls two flights of steps are partially preserved. Some scholars assumed in the past that the side room was meant as a shelter for the Holy Ark which was brought out to the S side of the central nave only during the worship service. This interpretation, however, is no longer tenable after the discovery of the two symmetrical arks on both sides of the central entrance.

The outer steps are generally interpreted as leading to the upper gallery for women. The existence, however, of such *matroneum* is still an open question which perhaps can be solved only after all the architectural elements of the synagogue are properly analyzed.

The prayer hall directly communicated with the eastern courtyard through a doorway. The central space of the trapezoidal courtyard was surrounded on three sides by a roofed portico; three doorways were set on the N wall and two on the S side. The three large openings along the E side are not doorways but windows, since they are much higher than the street level. On the stone slabs of the pavement several "games" are still preserved. Most probably they were etched only in the Arab period, when the synagogue went out of use. In fact the same "games" were found in the prayer hall and even in some stones of the main walls of the synagogue. Along the S flank of the prayer hall and of the E court a porch was set with two flights of steps on the E and W ends. Another large staircase was located near the NE corner of the court.

Recent excavations clarified the long history of the white synagogue: (1) the prayer hall and the NW side room were built in the late fourth century A.D.; (2) the E court was added later on and was completed after the mid-fifth century A.D.; at the same time the S porch was remodeled; (3) the synagogue remained in use through the whole Byzantine period and was abandoned during the seventh century A.D.; (4) after the final abandonment, several stones of the synagogue were reused in some private dwellings of the Arab period or reduced to mortar.

As for the original dating of the white synagogue, both Wilson and Orfali still believed that the precious remains were nothing less than the famous first century synagogue. To the contrary most scholars in the past, following Watzinger's theory, dated the white synagogue to be around the late second-early third century A.D. All these theories, based on stylistic and historical considerations are no longer tenable. Archaeological data gathered in many seasons of excavations since 1969 make it clear that the prayer hall was built in the late fourth century A.D. These revolutionary conclusions are based on more than 30,000 Late Roman coins and on the study of the pottery."

JEWISH HISTORY IN CRETE

Crete is the fourth largest island, 160 miles long, in the Mediterranean Sea and the largest Greek island, lying 60 miles from the mainland. The earliest evidence of a Jewish community in Crete is to be found in a circular letter in support of the Jews, sent by the Roman Senate (142 B.C.E.) to various countries at the request of Simeon the Hasmonean. As this was also forwarded to the Cretan city of Gortyna, it can be assumed that there was a Jewish community in existence there.

There is no doubt about the existence of Jewish settlements in Crete after its conquest by the Romans in 68–67 B.C.E. The false Alexander, who after Herod's death claimed to be his son, found ardent supporters and financial help among the Cretan Jews. Philo of Alexandria mentions Crete among the countries with a large Jewish population. According to the New Testament (Acts 2:11) there were Cretan Jews living in Jerusalem. Josephus married, in Rome, a woman belonging to a prominent Cretan Jewish family (Jos., *Life*, 427). After the partition of the Roman Empire in 395, the island remained part of the Eastern Empire. Under the Byzantine emperor Theodosius II (408–50) the Jews of Crete, among others, were severely oppressed. Possibly in consequence of this in 440 they placed their faith in a pseudo-messiah, who claimed to be Moses sent from heaven to lead the Jews of Crete dry shod through the sea back to the Promised Land. Of those who did not drown after jumping from the cliff, most converted to Christianity.

In the aftermath of the Fourth Crusade (1204) the island was sold to Venice and became known as Candia. In the period of Venetian rule (1204–1669), a fusion of various Jewish communities took place. The Romaniots formed the upper class and their Greek vernacular even penetrated the synagogue services. Jews settled on the island from both east and west throughout this period, and contacts with Jewish centers were made. In 1481 Meshullam of Volterra found 600 Jewish families and four synagogues there. The Jewish community accorded a warm welcome to the exiles from Spain in 1492.

Cretan Jews formed a middle class between the Greek population and feudal nobility, but they were treated as serfs and depended on the favors of Venetian officials. From 1350 they were forced to reside in a specified quarter, and not only to wear the Jewish badge on their clothing but also to affix it to their houses. On Epiphany they had to donate a ducat a head to the church for the lighting of candles. There were also protests that the Jews had concentrated the major part of the commerce in their hands.

In 1449–50, the Jews were accused of showing contempt for Christianity by crucifying the paschal lamb, an original departure from the blood libel theme. Two years later, in 1452, an accusation was brought by a nun that the Jews had desecrated the Host. Nine notables of the Jewish community were arrested, and tried in Venice, but were set free after two years' imprisonment. In general the central government attempted to safeguard the Jews and these in turn proved their loyalty. A distasteful burden of the Jewish community was to supply an executioner. During the war with Turkey in 1538 a rumor that the Jews were hiding Turks in their quarter led to an attack by the Greek population. A massacre was averted by the intervention of Venetian troops and the day came to be celebrated as the "Purim of Candia."

From 1574 to 1577 harsh anti-Jewish measures were undertaken to isolate the Jews of the island or compel them to convert. The Jewish community was heavily taxed and became the victim of extortions to finance the war against the Turks. Even so, the situation of the Jews was relatively secure. With some exceptions, they were Venetian subjects with the status of citizens. Only a limited number of them, however, were admitted to the wholesale commerce. Nevertheless they dominated the export trade of the island and traded in sugar, wax, ironware, hides, female finery, indigo, and wine, while a certain group was engaged in money lending and banking. These aroused considerable hostility, especially among the Greeks on the island.

In 1416 Jews were restricted in the purchase of fields out of fear that all the land would come into their possession. In 1423 the Venetian senate forbade all Jews who were Venetian subjects to purchase land. Those who were already in possession of properties were required to transfer them to other owners within two years. Jews were also restricted in the renting of property. In 1433 they were forbidden to act as brokers. However, the majority of the Jewish population in Crete were artisans, such as tailors, shoemakers, bakers, silk weavers, and dyers. Some were lawyers, physicians, and book copyists.

The Turkish period (1669–1898) marked a decline in the cultural life of the Jewish communities. In 1873 a blood libel was raised against the Jews and the French consul intervened effectively on their behalf. When Crete became independent, in 1897, it had a Jewish population of 1,150. Prior to World War II the community had dwindled to about 400. When the Nazis occupied Greece in 1941 many Jews fled to Crete. When Crete fell it came under direct Nazi administration. In June 1944 Jews were compelled to board a boat together with 400 Greek hostages. The ship was then taken out to sea, and after the German crew had left, sunk with all on board.

Etz Hayyim is the only surviving Jewish monument on the island of Crete. Toward the end of the 19th century as a consequence of the struggle between the European Powers, the Ottoman Empire and insular revolts aimed at unifying Crete with the Mainland of Greece, Jews began to emigrate until by 1941 there was only one community that survived - that of Hania - numbering approximately 270 people. It had two synagogues dating from the Middle Ages - Beth Shalom and Kal Kadosh Etz Hayyim. In that year during the bombing and strafing of Hania Beth Shalom was destroyed. A serious earthquake later damaged the Etz Hayyim Synagogue to the point of imminent collapse. Not long after a decision was made to include Etz Hayyim with 100 endangered monuments of international cultural concern. Work began on the project in 1998 with funding provided by the Rothschild, Lauder, Rosenberg, Rose and other foundations of note as well as interested individuals.

The synagogue officially opened in 1999 when the *mezzuzoth* was put on its doors and a *Sepher Torah* was brought ceremoniously into the synagogue. In 1999, the Central Board of Jewish communities in Greece issued a 55mm bronze medal with a mintage of 100 pieces for the restoration of the Etz Hayyim Synagogue. It was designed by Nikos Stravroulakis, a person who has dedicated himself to the maintenance of the Jewish historical monuments in Greece. The medal was brought to the editor's attention by A.I.N.A. member Severin Szperling.



Coin Weights of Shim'on Bar Kokhba Ancient Hero of Israel by Marvin Tameanko

One of the greatest Jewish heroes was the man named Shim'on bar Kokhba who led the Jews against the Romans in the Second Jewish Revolt (also called the Second Jewish War or the bar Kokhba War), AD 132-35. He became a legend in his own times and was even called the 'Messiah' by his followers. But in those days there were political factions in Israel in opposition to the war and they publically disputed this claim. Shim'on's real surname was ben or bar Kosiba, that is son of Kosiba. Bar is the Aramaic form of the Hebrew 'ben', meaning 'the son of' or 'belonging to'. Aramaic, written with Hebrew letters, was the language in common use in Judaea in those days. The spiritual leader of the revolt was the famous Rabbi Akiba ben Joseph who, playing on the pronunciation of Shim'on's surname, proclaimed him to be "bar Kokhba", the "Son of a Star". This title was conferred on the military leader to confirm the fulfilment of the Messiah prophecy in the Torah, Numbers 24:17, that said, "there shall come a star (kokhab in Hebrew, kohkba in Aramaic) out of Jacob, and a scepter shall rise out of Israel". By altering the name Kosiba to the Aramaic word for a star, Kokhba, Rabbi Akiba hinted that Shim'on was the Messiah and this inspired hope in the people struggling against the Romans. However, many of Akiba's colleagues and opponents, especially Rabbi Johanan ben Torta, denied that Shim'on was the Messiah and, to belittle him, changed his name to bar Kozab, that is 'Son of a Lie'. Shim'on's real surname was proven when the Israeli archaeologist Yigal Yadin recovered letters signed by him from the caves of Wadi Murabba'at and Nahal Hever near the Dead Sea in 1951.

One letter, written in Greek, disclosed the true pronunciation of the leader's name as Kosiba. However, by his great victories against the Romans, Shim'on well earned the title 'Son of a Star' and Jewish historians refer to him only by this illustrious name.

In the first years of the war bar Kokhba was successful against the Roman garrisons and he established a government to administer those parts of Judaea he had liberated. To restore and stimulate the local economy he struck coins that illustrated special Jewish religious themes. For nationalistic reasons the legends on these coins were inscribed with the ancient palaeo-Hebrew letters that had been used in the early history of Judaea and were sometimes revived for use on coins. By this time the Jews had invented the square type of letters, similar to modern Hebrew script, for use with the

Aramaic language they spoke daily. The ancient paleo-Hebrew alphabet was unfamiliar to the local craftsmen making the coin dies and many blundered words or distorted shaped letters appeared in the inscriptions.

A	𐤀	𐤀	L	𐤀	𐤀
B	𐤁	𐤁	M	𐤁	𐤁
G	𐤂	𐤂	N	𐤂	𐤂
D	𐤃	𐤃	S	𐤃	𐤃
H	𐤄	𐤄	—	𐤄	𐤄
V	𐤅	𐤅	P	𐤅	𐤅
Z	𐤆	𐤆	Q	𐤆	𐤆
H	𐤇	𐤇	R	𐤇	𐤇
T	𐤈	𐤈	SH	𐤈	𐤈
Y	𐤉	𐤉	T	𐤉	𐤉
K	𐤊	𐤊			

The paleo-Hebrew alphabet used for Judaeen coins and inscriptions in the 2nd century AD during bar Kokhba's time.

Lacking sources for metal ores and not having any smelting facilities Bar Kokhba overstruck his coins on the circulating Roman imperial and provincial coins from the neighboring Syrian cities. The original coins were hammered or filed down before striking to remove their pagan designs but parts of the under-types can often be seen on examples that were hurriedly struck by traveling mints operating under war-time conditions. The overstruck Roman imperial denarius or Greek drachm size coin of the provincial cities, equal to one-quarter tetradrachm, was called a 'zuz' in the Talmud and the tetradrachm or shekel sized coin was named the 'sela'.



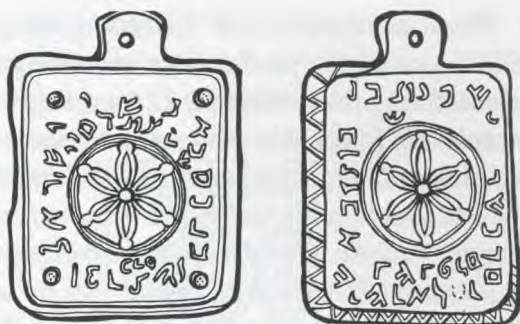
The silver zuz of bar Kokhba overstruck on an imperial Roman denarius or on a provincial Greek drachm sized coin. This coin is inscribed in palaeo-Hebrew script with the abbreviation Shim for Shim'on in a wreath on the obverse. The legend, Year Two of the Freedom of Israel, (AD 133/34) appears between two silver trumpets on the reverse. Ancient Jewish Coinage, Vol. II, by Y. Meshorer, 268, 26.



The silver sela of bar Kokhba, overstruck on a Roman provincial tetradrachm. The coin is inscribed with the word Jerusalem around the facade of the Second Temple with the Ark inside. The reverse shows a lulav (a wand made of 3 plant species, a palm frond bound up with myrtle and willow branches) and an etrog (citron) with the legend Year Two of the Freedom of Israel. Ancient Jewish Coinage, Vol. II, 267, 13.

To encourage trade and commerce in Judaea bar Kokhba's government issued standard commercial weights to be used by merchants in the marketplaces. Remarkably, several of these weights survived the ravages of time and climate and have been discovered in excavations in Israel. One of the most interesting finds was a weight discovered in 1987 in an underground building at Horvat Alim. This town is about 1.5 miles north of the ancient city of Beit Guvrin (Beth Govrin), 18 miles southeast of Ashkelon, and about the same distance southwest of Jerusalem. Beit Guvrin was once the site of ancient Eleutheropolis, city of Liberty, a large and important Roman center in AD 200 that had been given prominence and major political status by the emperor Septimius Severus. In the Midrash, (Genesis Rabbah, 41/42), Beit Guvrin is called the 'city of the cave-dwellers' because of the many underground caverns in the area that were used by the townsfolk as residences or factories. It appears that bar Kokhba established a major administrative headquarters in one of these below-ground hiding places.

Mr. Amos Kloner of the Antiquities Authority in Jerusalem reported the discovery of the Horvat Alim weight in the Israel Exploration Journal in 1990. The weight is made of cast lead and is rectangular with sides of slightly different dimensions because the edge is beveled to allow for easy removal from the mold. Basically it is 88 millimeters (3.5 inches) in length, 75 (3 inches) in width, and 9 millimeters (3/8 inch) thick. The tablet weighs approximately 804 grams with some metal having been lost through oxidization and corrosion. The beveled edge has a zigzag line pattern to discourage clipping just as coins today employ a beaded ring or serrated edge. The tablet has a pierced handle at the top to facilitate hanging in storage or on a balance scales hook. Both sides of the tablet carry a decorative motif of a six-petal rosettes and one side has four projecting, corner bosses. The legends, in the so-called square Hebrew script, are engraved around the four sides of the rosette. Because the legend is divided up into four parts it can be read in different ways, however archaeologists believe that the inscription runs from left to right in counter-clockwise fashion. The legend on the top side of the weight is, in transliteration, 'BN KSB NSY YSRL WPRNSW SMWN DSWY PRS, meaning Ben Kosiba, (KSB) Prince (NSY) of Israel, and his Administrator (WPRNSW) Shim'on (SMWN) Daso (DSWY). Also the word PRS, for 'peras', appears in smaller letters squeezed into the space between the word WPRNSW and the rosette's double circle. The word PRS was used in contemporary rabbinic literature to mean 'half' so archaeologists believe that it designates the denomination of the weight as half of some specific, standard unit.



The bar Kokhba weight found at Horvat Alim, Israel in 1987

As the tablet weighed approximately 804 grams Mr. Kloner suggested a theory as to how it was used. He quoted Flavius Josephus, the Jewish/Roman historian, who said in his writings that the Jewish maneh (mina) weighed two and one half Roman pounds. From existing specimens of Roman weights scholars know the pound, called a 'libra' in Latin, weighed 327.45 grams so the maneh must have weighed 818.65 grams, close enough, with only a 2% discrepancy, to the bar Kokhba tablet. If this is the case, the weight represented one maneh and as it was labeled 'PRS' or 'half', it must have been one-half of a common measure of two maneh used in Judaea in those days. As the tablet was found in an administrative center Mr. Kloner suggested that it may have been related to the contemporary coinage, the sela and zuz, which were also used in the markets as weights. Mr. Kloner stated that the average weight of a Tyrian shekel, mentioned in the Talmud as the preferred silver coin for paying taxes to the Temple of Jerusalem, was 13.6 grams. So a weight of 804 grams would represent 59.1 shekels and, taking into account some loss of weight due age and corrosion, it is possible that the Horvat Alim weight was equivalent to 60 Tyrian shekels.

The word 'parnas', given on the tablet as the title for an administrator, was used in rabbinic literature for an official who oversaw weights and measures but also supervised trade in the markets and probably the coinage as well. This officer functioned in a similar capacity to the ancient Greek magistrate called an 'Agoranomos', who was in charge of the commercial activities and weights in the agora or market place. This title appeared on several Greek weights of the Hellenistic era discovered in Asia Minor. By sheer coincidence, such a Greek weight was discovered in the excavations of the ancient city of Maresha (Marisa) located only 1 mile south of Beit Guvrin. Maresha had been occupied by Hellenistic immigrants from the city of Sidon in the 3rd century BC. This weight, also cast in lead, weighed 124 grams, had a beveled edge and bears a circular decoration similar to the

Jewish rosette. The inscription in Greek is AGOTHOKLES AGORANOMOYSTOC meaning 'in the time when Agathocles was the Agoranomos'. Because this tablet weighed 124 grams it is not related to the bar Kokhba examples and probably was made to some local Phoenician or Greek standard of measurement.



A Greek Hellenistic weight found in Maresha, Israel inscribed with the name and title of the official, Agothokles the Agoranomos.

The personal name of the parnas is given in the inscription on the Horvat Alim weight as Shim'on Dasoi (DSWY). We are not sure how the name Dasoi was vocalized because it is a strange name for Judaeans of that era. Shim'on was one of the most common first names for Jewish males but the cognomen, DSWY is not given in the normal form as a patronym by being preceded by the Hebrew ben or the Aramaic bar, so it is unusual. It is possible from the reading of the legend that the word Dasoi is some obscure term that meant that bar Kokhba held both positions and was Prince of Israel and also the parnas, or minister of finance, who controlled the weights and measures. In speculation, Shim'on Dasoi may also have been a foreigner or a convert to Judaism serving in bar Kokhba's administration. The letters found in the caves near the Dead Sea mention non-Jews serving as officers in the Jewish army and Dio Cassius, the ancient historian, writing about the Second War from the Roman perspective, does say that - "many outside nations, too, were joining them through eagerness for gain" (Roman History, Book LXIX, 13.2).

The second side of the Horvat Alim weight re-iterates the legend from the other side but in a slightly different form. A consensus of opinion among the archaeologists suggests that it reads as, - 'Shim'on Ben Kosiba, Prince of Israel, and his Administrator'. The name of the administrator Dasoi, given on the other side of the weight, does not appear here. The shape of the Hebrew letters varies in both inscriptions and in some cases the words are spelled incorrectly indicating the artisans were hurried, uneducated or inexperienced craftsman and had some difficulty engraving the proper forms.

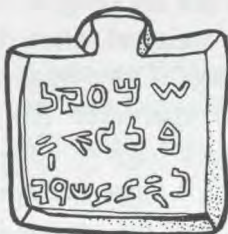
As rare an artifact as the Horvat Alim tablet is, there are other similar weights in existence. The Eretz Israel Museum in Tel Aviv acquired a similar lead weight in 1967 but unfortunately it was stolen in the infamous

burglary of the collection in 1976 and never recovered. Photos of this lost weight exist and it was of the same shape but more worn and corroded than the Horvat Alim specimen. On one side only the name Shim'on in the inscription was visible. Most important, the Eretz Israel Museum tablet weighed approximately 400 grams making it almost half of the Horvat Alim example and therefore probably equal to one-half maneh.

Mr. Kroner reported that two other, similar weights were published by B. Lifshitz in his article 'Bleigewichte aus Palastina und Syrien' in ZDPV (Zeitschrift des Deutschen Palastina Vereins) 92, 1976, and illustrated as weights numbers 41 and 42. These two are very worn and corroded and smaller by about one-half of the weight stolen from the Eretz Israel Museum. They weigh approximately 210 grams, and may be equated to one-quarter maneh. Mr. Lifshitz originally identified these tablets as being of Greek origin but since the discovery of the Horvat Alim weight they have been re-studied and recognized as bar Kokhba specimens. One of these tablets, no. 41, carries the faint inscription 'Shim'on, Prince of Israel' but with some of the lettering is engraved in mirror image. The other side of the same weight supposedly shows the legend, Shim'on ben Kosiba, Prince of Israel.

To complete this interesting story another bar Kokhba weight was discovered sometime before 2000. This example was reported by Robert Deutsch of Tel Aviv Museum in the Israel Exploration Journal, 2001. The provenance of this weight is unknown but it was purchased legally by a famous collector from a licensed dealer in Jerusalem.

This weight is exceptional. It is approximately 6.3 cm (2 ½ inches) long, 5.4 cm (2 inches) wide and 1.2 cm (½ inch) thick. Having been cast it also has a beveled sides that enabled it to be easily released from the mold. It has a handle at the top which is not pierced with a hole but that part may have been broken off in antiquity. There is no decoration on the surface and only a three line inscription on one side which reads, 'Shim'on bar Kosiba, Prince of Israel'. However, the letters of this inscription are in palaeo-Hebrew script suggesting that it was made at a different date than the Horvat Alim example.



The bar Kokhba weight reported found before 2000.

As this tablet weighs 426.1 grams, it was unrelated to the bar Kokhba weights discussed above and perhaps used for a different standard of measurement. Mr. Deutsch advanced his own theory to explain this weight. He believed that it was not linked to the maneh but was directly related to the sela and used to weigh out quantities of coins. He proposed that as the average weight of the sela was 14 grams and the quarter-sela, the zuz, weighed on average 3.5 grams, this lead weight, at 426.1 grams was equivalent to approximately 30 sela (actually 30.43 sela). Therefore, Mr. Deutsch said, the lost Eretz Israel Museum weight weighing 400 grams represents nearly 30 sela (really 28.6), the weight published by Mr. Lifshitz, weighing 210 grams, was exactly 15 sela, and the Horvat Alim specimen, at 804 grams, equaled almost 60 sela (more closely to 57.5). To reinforce this theory, it should be noted that the palaeo-Hebrew letters on this weight resembled the forms of the letters seen on the coins of bar Kokhba. Furthermore, the same errors in lettering shapes appeared on both the weights and the coins. Also some of the letters on both are distorted again indicating the low level of experience and skill of the craftsmen and the unfamiliarity with the ancient alphabet.

However, the calculations given above involve a large number of 'approximations', 'rounding outs', 'almosts' and 'nearlys' and these would disturb readers with scientific backgrounds. Of all the objects in antiquity, weights had the strictest requirements for being precise and accurate. One cannot attribute the discrepancies in these weights to their ages or methods of manufacture. The technology of casting was well developed in ancient days and accurate weights could easily be manufactured. Even when errors occurred in the casting, the weights could be officially adjusted and stamped as having been corrected. So perhaps some further reasoning must be found to explain these inaccurate weights. Although the coins struck by bar Kokhba were of a standardized size their weights were not uniform because of the variances in the original foreign coins that were used as the blanks, and the hammering or filing operations done to reshape them. Experienced collectors of Judaeen coin know that the sela generally weighed from 13.5 to 15 grams and the zuz from 2.8 to 3.5 grams. Because of this range the coins could not be individually weighed when distributed and instead were probably weighed in bulk, in bags. These bags were pouch-like containers, tied at the top and sealed to guarantee the accuracy of the contents. Historians have reported that such bags of coins were used in ancient days and some were even made up for large denomination payments. So bulk weighing would assure that at least the accumulated weight of the coins in the bag would be close to accurate. Supposedly, for this type of weighing

lead tablets were used on a balance beam scales at the mint or government offices and at the tables of the money changers and bankers. Also, if coins were bagged and then weighed by bar Kokhba's parnas it is possible that an allowance was made for the weight of the bag, of leather or heavy linen fabric, the chord tying up the top of the bag, and the clay or lead 'bulla' applied as a seal. These extra items could easily account for an overweight in the lead tablets of several grams. Similarly, the normal inaccuracies of using a primitive type of balance scale may also have been considered by the authorities and they made the weights reflect some allowance for human error. Also, governments, even today, use the striking of coinage to make a profit and generate income. This was usually the difference between the intrinsic and the token value of the coins. If bar Kokhba's officials added a tax or 'seigniorage' to the minting of the coins this may have been included in the weights used to measure the amount of coins in the bag.

From his letters, coins and recorded political acts we know that Bar Kokhba established his State of Israel in AD 132 in accordance with the religious precepts and laws of the Torah. He attempted to restore the Temple in Jerusalem and he included proper religious ceremonies in his administrative structure. In one of his letters, written during the terrible final years of the war, bar Kokhba asks his parnas in Ein Gedi to send to his army the three species of plants needed to make up the lulavs and also the etrogs for the festival of Succoth (Tabernacles).

Apparently the Jews around bar Kokhba were pious and took their religious observances seriously, even in the face of battle. They probably fully respected the biblical commandment in Deuteronomy, Chapter 25:15 that - "Thou shall have a perfect and just weight, a perfect and just measure", in order to protect the people from being cheated in the disruption of wartime. So perhaps their weights were fabricated to take into account all the possible elements that could 'tip the scales' in favor of one party or the other. And if these weights are actually related to the coinage then the bar Kokhba specimens are certainly important, ancient artifacts that illuminate the integrity of his short reign. As such, they should be better known to coin collectors and are worthy of inclusion in the numismatic reference books.

Notes and Bibliography.

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The Fortress of Beitar Medal

A set of six medals were produced in 1968 in honor of the 20th Anniversary of the State of Israel by ISNUMAT, the Israel Numismatic, Antiquities and Arts Co., Ltd. in Jerusalem. The medals depict various historical sites in Israel and important events in the history of the Jewish people.

The designer and sculptor of this set was the renown Jewish engraver, Paul Vincze. Vincze was born in Hungary but settled in England, where he earned a reputation as having a classical gift of portraiture, which was balanced by allegorical reverses on his medals. He has executed some of the finest Jewish commemoratives in modern times including striking for the Government of Israel.

One side of the medal has a depiction of a Jewish warrior blowing a shofar surrounded by the inscription Tetradrachem of Bar Kochbar in Hebrew and English. P. Vincze is engraved behind the warrior's neck. In front of his chest is the obverse of the coin showing the front of the Temple. The other side depicts the fortress, as envisioned by Vincze, with the inscription both in Hebrew and English. This side of the medal is divided into two parts by a horizontal line approximately one third up from the bottom. The lower portion illustrates the reverse side of the tetradrachem. The initials, P.V. are shown on the right side above the separation line.



After abandoning Jerusalem, Bar Kokhba and his army withdrew to Beitar where they were besieged for several months during the summer of

135 C.E. The siege ended, according to tradition, on the Ninth of Av. The Romans surrounded the besieged city with a rampart whose remains can be traced at several points. Traces of the fortified camps in which the besieging troops were quartered can also be seen.

Beitar is identified with Khirbat al-Yahud ("the Jewish ruin"), an area of ruins on the summit of a steep hill, northwest of the Arab village of Battir which has preserved the ancient name. Beitar is mentioned in the Septuagint in a verse added after Joshua 15:59 (Baiqhr) together with several other cities of Judah, including Beth-Lehem. It also appears in a manuscript of the Septuagint (Version "A") after Beth-Shemesh in the list of levitical cities in I Chronicles 6:44. The various transliterations of the name in the Septuagint and in Eusebius (*Historia Ecclesiastica* 4:6)—Bitter, Better—seem to indicate that it was originally called Bet-Ter.

The fortress of Beitar lies on a spur 7 miles southwest of Jerusalem. It is bounded by the Sorek Valley on the east, north, and west. The upper part of the hill which is 2,300 ft. above the level of the Mediterranean, constitutes the tongue of a plateau, sloping gradually to the north to the steep drop of the Sorek Brook 490 feet above the bottom of the valley. The northern half of the spur was a sort of garden suburb of the ancient town and contains a few building remains. A spring, the source of water of ancient Beitar and at present of the Arab village of Battir, flows from a rock southeast of the spur.

Part of a defaced Latin inscription on the rock near the mouth of the spring mentions three of the Roman legions which participated in the siege of Beitar. South of the ancient settlement is a ridge about 16 1/2 feet deep which cuts the narrow saddle between the top of the spur and the main ridge. The rock faces north of the ridge are smoothed to a steep slope and the remains of a wall are traceable above it. The remains of the upper wall encompass an area of about 8.7 acres and only a small section in the northwest of the city has survived in the form of a regular construction to a height of about 10 ft. A gate, about 30 ft. wide, which was probably the city's main gate ("Water Gate") stood near the northeastern corner of the wall. A short distance to the northeast, a narrow postern is still visible, close to a strong square wall tower; the area around it is called Bab al-Madina ("City Gate") by the local Arabs. This tower belongs to the late system of fortifications (from Bar Kokhba's time) and was built over the ruins of a much larger square tower from the Herodian period (first century B.C.E.—first century C.E.). The continuation of the wall as it turns to the west and south is defended by a square tower with a huge stone wall, and semicircular bastions—one single and two pairs. A third gate, 13 1/2 ft.

wide, was found between the southern pair of bastions, whose foundations were defended by walls with outward batter. Part of the fortifications from the First Temple period, a square tower, was discovered near the northern pair of bastions, with a wall from the same period between them.

Beitar's southern defenses survive only in its eastern sector where a semicircular bastion defended by a square revetment still stands. The Romans appear to have attempted to storm Beitar from this side; a siege dam was made in the ridge opposite the bastion. Little has remained of Beitar's wall on the eastern side; in its southern sector, the remains of a wall at a lower level have been dated to the Herodian period. Within the wall of Beitar, no building remains are visible on the surface.

Beitar appears to have been inhabited in the days of the Israelite conquest and settlement and also in the First Temple period, as is indicated by a number of finds from graves. Settlement apparently continued without interruption also in the Second Temple period and up to the end of the Bar Kokhba War.

The inhabitants of ancient Bethar derived their livelihood from the sale of their garden produce in the Jerusalem market as did the farmers of the Arab village of Battir today. The relationship between the ruling classes of Jerusalem and the naive villagers of Beitar is indicated in an anecdote cited in several sources according to which the Jerusalemites stripped the people of Beitar of their fields by deceitful means.

In Israel's 1949 armistice agreement with Jordan, most of the village, together with the historical mound, remained on the Jordanian side, but the railway line at the bottom of the gorge and a narrow strip of land with a number of houses and gardens on its southern side were included in Israel territory. This certain area with a few dozen inhabitants belonged to Israel from 1948. After the Israeli victory in the Six Day War in 1967, the bulk of the village, with its 1,445 inhabitants, became part of the territory under Israel administration.

TIENTSIN JEWERY

There have been many stories written of Jewish presence in China. Jews might have visited China before the eighth century, but the first authentic evidence of their presence dates only from that period. Two fragmentary documents of this period were found in Khotan, Chinese Turkestan (now Sinkiang Province), then the western most outpost of the Chinese Empire. Sir Aurel Stein during his explorations there in 1901 found a mutilated Persian document in Hebrew script, part of a business letter dating from 718. Shortly afterward there was discovered, among thousands of Chinese manuscripts, a single-leaf Jewish prayer text written in square Hebrew letters. The prayer was still folded when found as apparently the owner had carried it on his person in this way. Both Jewish visitors most probably arrived by caravan from or via Persia across Central Asia.

Tientsin is a city in the Hopeh province in North China. In 1904 a handful of Siberian and Russian Jews settled there. Before 1917 there were less than ten Jewish families in Tientsin but refugees from Russia swelled this number until by 1939 there were between 2,000 and 2,500 Jews there, including between 50 and 100 from America and various other countries of Europe.

The Tientsin Jews generally engaged in commerce and in lucrative export enterprises, notably the fur trade, though a few were physicians, teachers, or consular officials. The community had its own synagogue, a Jewish school, and four short-lived journals established between 1930 and 1939. Among them was the weekly supplement *Yevreyskaya Stranitsa* ("The Jewish Page") of the Russian daily *Nash Golos* ("Our Voice").

In spite of Tientsin's favorable location as North China's port and a British foreign concession, the Tientsin Jewish community grew slowly and remained numerically smaller than either Shanghai or Harbin. A number of outstandingly energetic, gifted and imaginative communal leaders created a cohesive and tightly knit community with charitable institutions, a Jewish school, a hospital, and a clubhouse. A synagogue was built as late as 1937. The Tientsin community had a number of Zionist organizations, and strong ties with the world Zionist movement.

The greatest influx of Jews in China was caused by Hitlerism. Some 18,000 to 20,000 victims of Nazism found a precarious shelter in Japanese occupied Shanghai between 1938 and 1941. After the outbreak of war in the Pacific in 1941, the Japanese even deported their own Jewish community. Transient Jewish refugees from Europe on their way to other

JEWISH HISTORY IN BAKU

Baku, the capital of Azerbaijan S.S.R. 1920–1991, from 1992 capital of Azerbaijan is located on the western shore of the Caspian Sea and is one of Azerbaijan's largest cities. The center of Baku is the old town, which is also a fortress. Most of the walls, strengthened after the Russian conquest in 1806, survive. This section is picturesque, with its maze of narrow alleys and ancient buildings. Part of a palace, a mosque, and a minaret date from the 11th century. Modern Baku spreads out from the walls, its streets and buildings rising up hills that rim the Bay of Baku. Greater Baku is divided into 11 districts and 48 townships. Among these are townships on islands in the bay and one island built on stilts in the Caspian Sea, 60 miles from Baku.

A community of Persian Jews existed in Baku in the 18th century. The inhabitants, who were Muslims, harassed the Jews and in 1814 threatened their lives following a blood libel. Although the Russian authorities offered protection, many Jews left and took refuge in Kuba, also in the province of Baku, where there was a large community of Caucasian Mountain Jews.

A new chapter in the history of the community began in the 1870s with the development of the oil industry in Baku and its surroundings. Although restrictions were imposed to discourage Jews coming from European Russia, and on Jewish participation in the industry, the number of Jewish concessionaires and professional and skilled workers increased. Jews took an active part in initiating new enterprises and providing capital, in exploiting oil wells and setting up refineries, in developing transport facilities, and in marketing oil and oil products within Russia and abroad.

Among pioneer industrial companies owned by Jews was that of Dembo and Kagan, founded by A. Dembo of Kovno and Hayyim Cohen of Brest-Litovsk. Also active in this sphere were the Dembot brothers, in collaboration with Baron H. Guenzburg, Bikhowsky, Leites, Ickowich, and A. M. Feigel. A central position in oil exploitation, transportation, and marketing was occupied by the Rothschilds, who founded the Caspian-Black Sea Company and by the end of the 19th century headed a syndicate of many of the large oil companies. Another large company was Polak and Sons, owned by Grigori Polak and his sons Saveli (Shevah) and Michael. Prominent in the field of technology was the chemical engineer Arkadi Beilin, who worked in a number of companies, including those of the Rothschilds, and after marrying the daughter of Grigori Polak joined Polak and Sons. In 1913–14 the share of the Jewish companies in kerosene production in Baku reached 44% while the proportion of Jews occupied in oil products marketing was even greater.

Jewish communal and Zionist institutions followed in the wake of the economic development. According to the 1897 census there were 2,341 Jews in Baku, of whom the majority were Caucasian with some from European Russia. The Jewish population continued to increase after the 1917 revolution through the influx of Mountain Jews who, deprived of their traditional livelihoods in the villages, moved to the towns. In 1926 the Jewish population numbered 21,995 (19,583 of European origin, 1,985 Caucasian Jews, and 427 Georgian Jews). According to the 1959 census it numbered 29,179 (3% of the total) in Baku and its vicinity.

In 1970 the Jewish population was estimated at 80,000 (60,000 of European origin, the rest Tati, Georgian, and Bukharan). Most of the non-European Jews reside in the old part of the city. The European, Tati, and Georgian communities each have their synagogue. The Tati synagogue is the oldest and largest. While matzot can be obtained on Passover, ritually slaughtered meat is not available. Two local rabbis signed Izvestia's denunciation of the Sinai Campaign (on November 29, 1956). It appears that since that time the European Jewish community has been deprived of its rabbis who have not been replaced.

The city of Baku issued a bearer revenue bond in 1910 which paid 5% interest. To facilitate its sale, the bond was denominated in three languages. 500£ sterling, 12,600 French francs and 4725 Rubles.



The First Knesset

The Knesset is the parliament of Israel. It took its name and the number of its members from the Keneset ha-Gedolah of the early Second Temple period. It consists of a 120-member single chamber, elected for a four-year term, and is the supreme authority in the state. It elects the president. The government takes office only with its formal approval and must resign if it loses the confidence of the Knesset. Its legislative acts are, generally, immune from challenge in the courts.

The Provisional State Council, which exercised legislative authority after the Declaration of Independence, adopted, on Nov. 18, 1948, an ordinance providing for the election of a Constituent Assembly and, although armistice agreements had not yet been signed with Israel's Arab neighbors, the elections were held on Jan. 25, 1949. The electorate numbered 505,567, and 86.8% cast their votes.

The first Knesset held its initial session in the hall at the Jewish Agency Headquarters on February 14-17, 1949. That building, erected in 1932, still exists on King George V Street across from Independence Gardens in the heart of Jerusalem. A admission ticket for the entrance to the visitor's gallery of the first Knesset is pictured below. The ticket is in the collection of long time A.I.N.A. member Ralph Fusco who suggested this article.



The Constituent Assembly was opened by Chaim Weizmann, president of the State Council. Although the Assembly had been expected to adopt a constitution and then disperse for further elections, the majority felt that it should begin immediately to act as a legislature and postpone the adoption of a formal constitution to a later date. On Feb. 16, therefore, the Assembly adopted the Transition Law, laying down, in outline, the constitutional arrangements for the government of the country, the first clause of which stated: *The legislative body of the State of Israel shall be called the Knesset. The Constituent Assembly shall be called the First Knesset.*

On the same day Weizmann was elected president of the state, and the Knesset began to carry out its legislative functions. After prolonged debate, it rejected proposals for the immediate adoption of a comprehensive written constitution, and decided, on June 13, 1950, to enact the chapters of the constitution from time to time in the form of separate laws, to be drafted by its Constitution Committee. Four such "Basic Laws" were passed, dealing with the Knesset (1958), Israel lands (1960), the president (1964), and the government (1968).

While the first Knesset opened in Jerusalem it continued its sittings in Tel Aviv in a converted cinema. In December 1949, when it was decided to transfer the seat of government to Jerusalem, the Knesset was accommodated in a building there originally designed as a bank.

A permanent building, erected mainly with a fund bequeathed by James de Rothschild, was opened in August 1966. It was designed by J. Klarwein and Dov Karmi. Like those of many other parliaments, the Knesset building and its environs are protected by a special law, which lays down that within a certain radius from the center of the building the writ of the ordinary police does not run. Within this area, no demonstration or assembly may take place without the speaker's permission, no person can be arrested without his leave, and no person may bear arms unless licensed by him. The **Jerusalem - Knesset State Medal** was issued in 1971.



THE LITTLE FLOWER

Fiorello LaGuardia chose not to wear his Jewish heritage on his sleeve. In fact, he allowed the public to identify him as Italian, not Jewish, even under the most tempting of political circumstances. When issues of Jewish interest came up in New York or national politics, however, the "Little Flower" was an ardent advocate for Jewish rights. As mayor of New York, he was one of Hitler's most outspoken opponents.

LaGuardia was born in Greenwich Village in 1882 to Achille Luigi Carlo LaGuardia, a Catholic, and Irene Luzzato Coen, who had been raised in an observant Jewish home in Trieste. In 1880, the couple emigrated to the United States. The family was sent to remote outposts in South Dakota and Arizona. In 1898, Achille became gravely ill from eating "embalmed" rations supplied to the Army and died four years later.

A superb linguist, in 1900 the 20-year-old Fiorello took his first government post in the American consular corps in Budapest. Advised that his Jewish roots and lack of a Harvard degree would stunt his prospects in the diplomatic service, which was very "white shoe," LaGuardia resigned and returned to New York in 1906 to work for the Society for the Prevention of Cruelty for Children and as a translator for the US Immigration Service where he worked as an interpreter at the Ellis Island immigrant reception center while attending New York University Law School. He was thus intimately acquainted with the needs and feelings of immigrants and spoke their languages, Yiddish included. His career was built upon their support. On graduation, he opened a practice that specialized in protecting immigrant workers in the garment industry.

When Fiorello LaGuardia was elected to Congress in 1922, the first bill he introduced called for the death penalty for "scavengers" who supplied tainted food to the military. The bill did not pass, but LaGuardia never lost his progressive disgust for government corruption or the ability of "the interests" to escape justice. Although he never earned much, LaGuardia won numerous friends and a great reputation among Jewish garment workers and peddlers of the Lower East Side by representing them in court, free of charge. In 1916, running as a Republican, LaGuardia challenged the incumbent Congressman from the Lower East Side, a Tammany-backed saloon keeper named Farley. Speaking to crowds in Yiddish, LaGuardia defeated Farley by a narrow margin, becoming the first Italian-American elected to Congress. In 1922, Tammany ran a Jewish candidate against LaGuardia and circulated a flyer calling LaGuardia "a pronounced anti-Semite and Jew-hater." Advised that he should publicly proclaim that his mother was Jewish, LaGuardia rejected the tactic as "self-serving,"

Instead, he challenged his opponent to debate him in Yiddish...an offer his opponent could not accept. LaGuardia won reelection.

Defeated for reelection in the Roosevelt landslide of 1932, LaGuardia successfully ran for mayor of the City of New York in 1933. Once in office, he became an implacable foe of Adolph Hitler and the Nazi regime. Before taking office, LaGuardia called Hitler a "perverted maniac." In a public address in 1934, LaGuardia warned, "Part of [Hitler's] program is the complete annihilation of the Jews in Germany." In 1937, speaking before the Women's Division of the American Jewish Congress, LaGuardia called for the creation of a special pavilion at the upcoming New York World's Fair: "a chamber of horrors" for "that brown-shirted fanatic". In response, the government-controlled press in Germany called LaGuardia a "Dirty Talmud Jew", a "shameless Jew lout" and "a whoremonger."

When the German ambassador protested LaGuardia's remarks to Cordell Hull, the U.S. Secretary of State, Hull explained to the ambassador, personally, he "very earnestly deprecated the utterances which have thus given offense to the German government." Hull had to explain, however, that in America the mayor of New York was free to speak his mind. Hull complained privately to President Roosevelt that LaGuardia was poisoning German-American relations, but Roosevelt asked Hull, "What would you say if I should say that I agreed completely with LaGuardia?" Several months later, LaGuardia visited Roosevelt and recorded the following scene: The president smiled as I entered his office. Then he extended his right arm and said, "Heil, Fiorello! I snapped to attention, extended my right arm and replied, "Heil, Franklin!" And that's all that was ever said about it.

In May of 1937, news broke of a scandal in 6 Brooklyn public high schools in which bootleg contraceptives were being sold to students. The German press immediately blamed "the Jew LaGuardia" for this episode of "hair-raising immorality." LaGuardia fired back he had no response to the charge: the only city official competent to deal with the German press allegations was the deputy sanitation commissioner in charge of sewage disposal!

In 1938, after the division of Czechoslovakia and *Kristallnacht* ("Night Of Broken Crystal") Nazi German nationwide anti-Jewish pogrom, LaGuardia stepped up his attacks on the Hitler regime. At a rally of 20,000 antifascists in Madison Square Garden, LaGuardia proclaimed himself unable "adequately to describe the brutality of [Hitler] and his government and called the Nazi regime a great threat to world peace.

La Guardia endeared himself to thousands of children when during a strike of the city's newspapers, he read the comic strips to them on the radio. His life was the topic for a successful Broadway theater production called "Fiorello" in which his character was played by Tom Bosely.

Historians David and Jackie Esposito have written, "In the face of large scale indifference to human rights violations abroad and growing isolationism at home... LaGuardia reasserted a progressive's faith in the rule of reason and the power of enlightened public opinion to face up to the Nazis and confront Hitler." When the US entered the war in 1941, LaGuardia's principled position was vindicated.

La Guardia's service in 1946 as director general of the UN Relief and Rehabilitation Administration was marked by a sympathetic disposition toward Jewish DP's and by controversy, which ended when he resigned in December of the same year. He wrote *The Making of an Insurgent, an Autobiography, 1882-1919* (1948).

The illustrated medal is part of a Famous American series. The photo was supplied to the editor by Julius Turoff perhaps ten years ago.

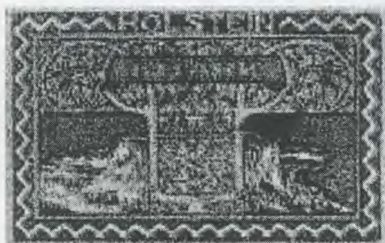
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SCHLESWIG-HOLSTEIN

Schleswig-Holstein is a state in Germany. In the 17th century Danish kings, rulers of the dual duchies of Schleswig and Holstein, invited Sephardi merchants to settle there, and Jewish communities were founded in the cities of Glueckstadt, Rendsburg, Friedrichstadt, and Altona. Altona became the seat of the rabbinate and was the leading community. While the other communities gradually declined economically, Altona prospered and attracted German Jews, who were permitted to settle in these cities and enjoyed special privileges despite the opposition of the Sephardim. On March 29, 1814, the Jews in Denmark were granted emancipation, but this was abolished at the Congress of Vienna by a decision which applied to the lands of the German Confederation. Jewish equality was championed by S. L. Steinheim and Gabriel Riesser. It was advocated in a series of petitions to the conservative provincial estates, and favored by King Christian VIII. Equality was temporarily obtained during the 1848-49 revolution, proclaimed by the parliament of the revolutionary duchies, in which Jews participated, During the revolution Jews first settled in Kiel. On July 14, 1863, a law granting complete emancipation was enacted. A year later the duchies were detached from Denmark, and passed to Prussia in 1866.

The Jewish population numbered 3,674 in 1835 (2,014 in Altona; 188 in Glueckstadt; 292 in Rendsburg; and 373 in Friedrichstadt where they were 17% of the population. The figures were about 6,000 in 1925, with 5,000 in Altona, 600 in the new community of Kiel, and the remainder divided among the other dwindling communities. Altona was incorporated into the city of Hamburg in 1937. Rudolf Katz (d. 1961) was a Jewish minister of justice of the state of Schleswig-Holstein in 1960.





CLUB BULLETIN

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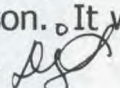
Volume XXIII No. 6 November - December 2002

INS/ICC OF LOS ANGELES - This group finally has found a new home, thanks to the tremendous effort made from member David Gursky. The INS/ICC of LA still meet on the third Thursday of the month but beginning at a new time, 7:00 p.m. instead of 7:30 p.m., at Factor's Famous Deli, 9420 West Pico Boulevard, BH. The August meeting was the first to be held there. Some members arrived early enough to have dinner prior to the meeting, and others had a snack during the meeting. Mel Wacks, new president of AINA, gave a full report of the goings-on at the recent ANA convention, held in New York this year. AINA held its general membership meeting and its board meeting. The IGCMC had its usual table in the bourse, manned this year by Lydia Van Grover, otherwise fondly known as Mrs. JJ. I was unable to personally attend the convention this year, but am hopeful to be able to do so next year in Baltimore. An extensive discussion was held regarding recent occurrences in Israel and personal reflections on the past year here at home. 9/11 certainly has made all of us to be aware, and to be aware of more than just our surroundings. COIN'O is planned for the next meeting, a fun-filled happening that everyone present enjoys.

BUY / SELL / TRADE - One member has written that he is in need of 9 more stamps to complete his "Chagall" collection. If any of you have extras or want to dispose of the ones you do have, please let me know (at the address shown on the previous page, along with a SASE) and I will put the two of you in contact with each other.

AINA WEBSITE - Recently I received a letter from a member wondering why the names of all AINA executives and board members are not listed in the Shekel and maybe to have their email addresses included. These names are indeed listed, on the inside front cover. The email addresses are actually on the AINA website (I know mine is there because several messages have come through from that link). My point is, if you haven't checked out our newly revamped website, you are really missing something. New links have been added: a whole selection of the **best Shekel articles; the history of the organization, etc.** Check it out: <http://amerisrael.com>.

MOMENTS IN THOUGHT: *Ever wonder why:* the sun lightens your hair, but darkens your skin?... "abbreviated" is such a long word?... Lemon juice is made with artificial flavor and dishwashing liquid is made with real lemons?... The man who invests all your money is called a broker?... The time of day with the slowest traffic is called 'rush hour'?... Why Noah didn't swat those two mosquitoes?... If flying is so safe, why do they call an airport the 'terminal'?... You know the indestructible black box that is used on airplanes? - Why don't they make the whole plane out of that stuff?... If con is the opposite of pro, is Congress the opposite of progress?

COMMENTS FROM DJS: The holidays are upcoming and I wish one and all a very happy and safe holiday season. It will soon be 2003 - unbelievable. Be well, be happy. . . . 

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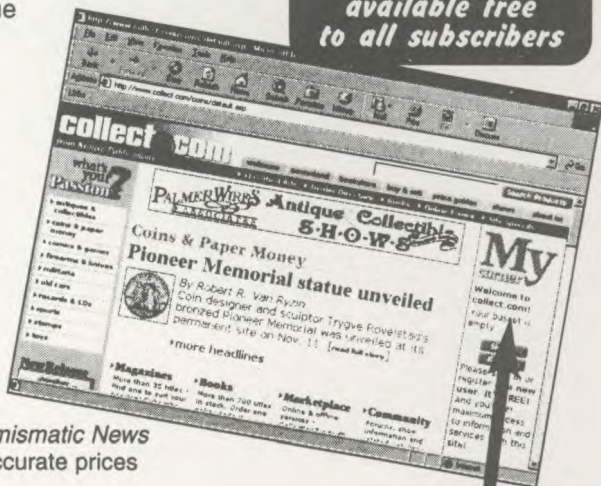
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A separate piece of sterling silver has been inserted into the silver and bronze medals. In the silver medal, the insert is gold-plated.

Medal Design and Sculpting: Eliezer Weishoff

Edge: State Emblem, words "State of Israel" in Hebrew and English, metal fineness and serial number

Medal Specifications

No.	Cat. No.	Metal and Finish	Diameter (mm)	Weight (g)	Maximum Mintage
1	31446310	14k Gold	30.5	17	499
2	21446390	Sterling Silver, Proof	38.7	29	1,200
3	11446500	Bronze, Proof	50	40	3,000

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